SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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Principles of Nature.

For the Spiritual Telegraph.

NECESSITY OF OPENING THE SPIRIT-WORLD TO MAN:

PROVED BY EVIDENCE DERIVED FROM THAT WORLD.

For the benefit of the Spiritual believers no defense is necessary, as their faith is so firm that no external opposition can disturb them; nevertheless, that they may be able to give a reason for the faith that is in them, I will suggest a few things that may serve as an answer to those who mistake the manifestations for a delusion, or which is worse, for a wicked imposition.

When God made the earth he surrounded it with the Spirit-world, and intended that man, his crowning work, should hold intercourse through it, with angels and superior intelligences; but man sinned, lost his highest privilege, and was compelled to restrict himself to the companionship of the beings tangible by his external senses. It was, however, determined at the time when this misfortune befell him, that this great and holy prerogative of his unfallen condition should at some time be restored, and man be again brought into harmony with his God, and with the heavenly host; but long centuries of silence were to pass before this consummation could be effected; and in that time no voice was to be heard from the world beyond the grave, excepting in those extreme cases, in which it was necessary for his good that God should speak to him, for instruction or reproof.

Thus the Spirit-world became as a sealed book to the residents of the external world. Over its secrets a vail of impenetrable darkness was thrown; and no one who had once entered its portals was permitted to reveal the mysteries of the dread journey. Man felt when his hour of departure from all that his senses could perceive drew nigh that he was departing forever from friends, relatives, and all that his soul held dear, committing himself to an unknown sea, on which he was to be carried, he knew not whither, at the mercy of an unknown pilot, without the possibility of informing those he loved of his situation, or his welfare, or whether he still existed, and was conscious of that existence.

When, therefore, the fact of the opening of the Spirit-world became known to the inhabitants of that world, a universal joy was manifested, because it was apparent to all that the celestial spheres were at length about to be reünited once more to the earthly one; and our kindred, so long in darkness respecting our situation, were to receive ample proof of our continued existence and interest for them.

But here the doubt regarding this fact of intercourse between us and you intruded itself necessarily, from the strangeness of that fact itself; and proof was demanded that this communication was not a delusion. Sensible and audible vibrations, it was said, could not be made by intangible substances, like spirits divested of their outward bodies; and therefore, that the few who received the communications as reliable, were, to a certainty, either deranged or else most strangely deluded by designing imposters. Proof upon proof has been given, by moving heavy bodies without mortal assistance, that spirits have power to work upon material substances to move them, but still men attribute these facts not to the true cause, but with a perseverance most unaccountable (when the benefits to themselves are considered,) refer such movements to the magnetic influences emanating from themselves, or from some one near, if not present at the time.

Wherefore now no person who has adopted the theory of the will-power, as manifested in the psychological exhibitions of the day, whether called biology, psychology, or magnetism, can be brought to believe by any amount of external evidence that this is not another form of the same will-manifestation, operating upon susceptible subjects by means either of electricity, odic force, or some kindred power inherent in man's own organization.

Determined will directed upon any object can almost always effect a displacemement; and doubtless persons who are powerful magnetizers, would be able to produce effects by a disturbance of imponderable substances, provided they were able to bring that magnetic force to bear in the proper direction. But here is then an insurmountable difficulty in the outset; for in no manner can a spirit confined within a fleshy body exert its utmost strength in any direction. Mind, therefore, powerful as it undoubtedly is, must fail to produce the physical manifestations. But the difficulty is greatly increased when we consider the astonishing displays of hidden power apparent in the ability to write, speak, and act, in answer to the thoughts unexpressed of the vast numbers of sincere inquirers who are now investigating this subject, in a spirit of honest seeking for the truth. You know that the phenomena here spoken of are of daily occurrence. Therefore to yourself, and to other believers, this statement is not exaggerated; but to the skeptic something more than assertion is necessary. Having stated the premises, I will endeavor to bring proof sufficient to satisfy any really honest seeker after this wonderful knowledge.

The worst fault that mankind has ever exhibited in all the period of its existence on this earth, was the fault of ingratitude for the favors which were received from his beneficent Creator, by which he worked out his own punishment, in bringing the curse of sin and death into a world intended by God to be a paradise of innocence and purity; for being made in the image of his Creator, it behooved him to preserve that image in all its original brightness and purity. This he did not do; and therefore fell; and with him fell also the earth, and all the families of earth's creatures. The Spirit-world, parted by a great gulf, revolved around him unseen.

You think that all this spiritual intercourse is new. It is not so, but only a reëstablishment of the original plan of the Almighty Architect of the whole universe. When the spirits made their first manifestations in this era of the world, determined enemies to anything like an existence beyond this present sphere, endeavored to throw ridicule upon the communications by declaring them childish, puerile, and totally unworthy of the exalted place from which they claimed to originate. Then, by derisive imitations with toe and knee joints, some strove to persuade themselves and others that the whole was a miserable delusion and a mockery, which ought to be put down by an excercise of the civil power, and by stripping from those who had been made media, (by God himself for transmission of his behests to them,) their character for probity and honor among their fellow beings. But this determined hostility availed nothing. The despised media became eagerly sought after by the inquisitive people, who determined to hear and judge for themselves whether these things were so. Thus the fact of spirit communication became established by the testimony of not two or three witnesses, but by thousands. Still, with the world at large, the cry of humbug, delusion, imposture and witchcraft, had its effect; and many who wished to believe, were afraid to examine for fear of being laughed at as simple persons, easily led away by designing cheats for the basest purposes.

It is to such that I would address a few words of encouragement and hope. This unfolding is designed to rid you of your shackles, to make you free with the freedom of God's children, and to lift away from you the doubts and fears respecting your existence after you have passed from this changing and fluctuating state. Therefore put away from your minds all dread of the world's opinion, and examine the proofs that I will give you, to convince and support you in this hour of trial and of doubt.

That the Spirit-world is now opened to intercourse with the external sphere is a fact susceptible of proof; first, from the nature of the case; secondly, from the design of God's providence in the creation of those worlds, and thirdly, from the wants of those who are placed in them, and the need they have for proof of the spirit's future existence after it has laid off its outward body of flesh, with all its ills and sufferings.

First, from the nature of the case: Man was created with an immortal soul, which could not be satisfied without the certainty that the world to which he aspired should be within his comprehension and within his sight. In all the animals which surrounded him he perceived an adaptedness to their situation which he could not recognize for himself; and dependent though he was upon his God for everything, yet he felt within himself a supreme will, which could alone be satisfied by knowledge that he was truly an immortal being, and as such was the companion of the inhabitants of a higher sphere, to which he could look as to a future home. When the work of creation was finished, man, the inhabitant of three worlds, united to them all by ties adapted to the different characters of those worlds, and able by his organization to appreciate, and go from one to the other, without laying off his outward body, or of passing through the gloomy gateway of the tomb. He was surrounded by the inhabitants of all those worlds, and in intimate communion with them, meeting them face to face as an equal, and an heir with them of their glorious inheritance of immortality. Situated thus, his was, indeed, a being perfectly to be desired; and thus was he to remain forever united to another state by unending ties, which were to be pleasant to him while he remained worthy of enjoying them innocently. But if he sinned he could not be deprived of his immortal soul; indeed, for that would have been as acknowledging on the part of his Maker that he had made a being which he could not control, and had thus been compelled to destroy it from his Universe. Therefore, he was to be held to those worlds to which by his situation, as head of all the creatures of earth, he was united, but was to be deprived of the privilege of realizing it as a tangible fact, and to accomplish his high destiny, be obliged to pass through the dark valley of death.

When this was to be, was stated thus: "In the day that thou eatest thereof thou shalt surely die," referring to the only prohibitory command which was given, and it was immediately fulfilled; for death at once took possession of his body, and the work of corruption commenced; the principle of immortality in the external, being destroyed by the sin which had been committed. Thus was he cut off visibly from his inheritance, but still connected therewith by an invisible tie, which shall never be severed. It was an important portion of his punishment, this sundering of these beautiful and glorious ties, which bound him to the eternal and visible realization of his destiny, and cursed with a life of toil for a period very far exceeding that of his descendants, he was apparently left alone, to struggle with the evil which had overwhelmed him. But, although he appeared to be thus alone, it was not so! The Spiritual world was still around, and still supporting him by its unseen influences; and never has it been cut off in reality, though for so long a time undiscovered by man externally. But when the punishment was commenced, there was a promise attached to it, and that was this: That "the seed of the woman should bruise the serpent's head." And when that was done—then the evil should disappear from the earth, and man be restored to his former place in the creation. Thus was Adam comforted; and thus have his descendants been sustained; and in the coming of Christ, (who is God manifest,) the promise commenced being fulfilled; but it is now near its consummation in the return of conscious intercourse with the Spirit-world. Thus the necessity of this intercourse is proved by the wants of the creature for whom the intercourse has been opened.

Second: The design of God's providence in the creation of those worlds. Having thus rapidly glanced at the first part of the subject, we come now to consider the second, which will take us further into the counsels of God than has ever yet been allowed to man. But as the time of probation of the external is nearly finished, it is permitted, to encourage and sustain the souls of those who are struggling with the powers of darkness, both visible and invisible.

When God made the earth and heaven, Satan was not in rebellion against his government; but he was excited by the beauty of these creations to desire their control, and therefore commenced the foolish and utterly futile warfare against him who was Head and Ruler over all his wishes. Therefore the world became for him a place whereon to take vengeance for his discomfiture against man, the last work of his Creator. Can there be conceived a more detestable act than that by which Satan triumphed apparently over his Creator and Judge? But God knew that this event would occur, when he created man, and therefore made him liable to be destroyed, and to be overcome by temptation; but at the same time so arranged the universe around him that he might have every possible inducement to obedience, and the least excuse for sinning against his law. To this end he made him to hold intercourse directly with angelic beings, and with himself, so that he might be restrained by interests greater than could be brought to bear against him.

Thus placed, he was the acknowledged head of all beings on the earth; but his very existence was bound up in the commands of his Creator; and well the tempter knew this; and with consummate craft he wrought upon his self-love, and worked his ruin. In that dread hour God severed the visible chain which bound the spiritual to the natural; and man, left in darkness respecting his fate, felt the punishment of his transgression, beginning at the moment of his fall from innocence; and dependent upon himself for that bread which had been given him by his Heavenly Father, went forth from Paradise, a wanderer, to live his allotted time, and to earn his support by the sweat of his brow.

Then the world which before was all smiling in the light of the spirit-spheres, seemed dark and desolate to him and all that had before delighted by its beauty, gave back to his gaze only ashes and death. You can form no conception of the horror with which Adam and his companion looked on those beauties which had afforded exquisite delight to them while innocent; for in all they beheld the curse of their sin. The spirit departed from all vegetables; and thus the immortalizing principle in his food was withdrawn, and gave nourishment no longer which could afford continued life to them. Being thus situated he could not wish to live; and he feared to die. This fear has been perpetuated in his descendants; and until this return of intercourse has been the dreaded associate of all living beings with which the earth has teemed. But now God has decreed the downfall of sin, with its accompanying punishment, death, and in the eternal counsels of Jehovah the time is at hand; for the Spirit-world descends to earth once more. Again are heard its melodies rising on the startled ear of man; the mountain of the Lord's house is established upon the top of the mountain; a band of permanent (that is, immortal) pilgrims have been chosen and called to it; and all who wish to have the Lord to reign over them will in due time receive an invitation to go there and abide His coming—where sin and sinners will be destroyed and earth once again bloom with Paradisical beauty. All the designs of God are perfect in their conception and in their fulfilment, though to mortals not always comprehended, as indeed they can not be, for the finite can not perfectly understand the infinite; therefore, they judge falsely who undertake to fathom the counsels of Omnipotence. When man was created he was the universal sovereign of this earth and of all its inhabitants; and being so he was endowed with the power of life everlasting, in order that this sovereignty might not be a name only but a perfect reality. But he was a progressive being, and therefore could not be limited by finite boundaries which were necessarily made to the outward or visible world. He had aspirations higher than could be gratified by any sensuous enjoyment; but he was to be gratified, and therefore God, when he made him, gave him a living soul, immortal and indestructible, which, reaching beyond this outward sphere, could be satisfied only with spiritual and celestial pleasures. But he was, while innocent, to be perfectly happy, so long as he continued a denizen of this earth; therefore, he was made to perceive the glories to which his being tended, and to receive instruction from those superior intelligences who were at once his teachers and intimate companions. In this God had the good of his creature alone in view. Thus he created the earth and with it linked the spiritual and celestial spheres, the ultimate goal of obedient man. He made a highway of communication between Earth and Heaven, by which angels descended and man was to ascend when his work in the outward was finished. This way did not require him to lay aside his external body; for while he remained in a state of innocence it was undergoing a process of refining, which, purging away the grosser elements, was preparing it for a removal to a higher sphere, where, progression still going on, he could be translated to a still higher plane of existence, but with the power of returning daily or hourly, if he wished, to earth to communicate with his descendants and loved children Thus God designed; but by a permission of His will, Satan was allowed to establish, if he could, for a season, his power over the new created world, and to tempt man away from his allegiance to his Creator. He accomplished his design; and man lost, not only paradise, but the hope of immortality. When he fell the earth became his prison and his grave; and till Christ appeared he had no abiding conviction of any other life beyond the present.

It is true that with the annunciation of his punishment, there was coupled a promise of restoration to his Maker's favor; but it was vague and unsatisfactory to him; and notwithstanding the translation of Enoch and Elijah, he had but small hope of anything beyond the present. God spoke to Moses in fire, on Mt. Sinai, but he

said nothing which could intimate that there was any thing more than an external prosperity in store for the Israelites: and though he repeatedly afterward communicated with him by his prophets, it was not until the fulness of time this life and immortality beyond the grave were brought to light by the resurrection and ascension of the Redeemer. But even then no voice from the internal world spoke audibly to the outward; and it was not intended that there should be any at that time. Man was to be again tried; and if he proved faithful, then the eternal world was to be opened, and sin destroyed.

But again man fell short of his duty and sinned against God and his highest nature, for he soon relapsed into formality, and insincerity toward his Creator, giving to him lip-service, instead of the sacrifice of a broken and a contrite heart, so that the Spirit-world was again sealed for a season from his gaze; and he was obliged to be contented with the promise of life hereafter. Now, however, while skepticism and doubt of everything have convulsed the earth, God throws over the miserable mortals, struggling in darkness and in fear, the refulgent beams of his own light from out the invisible, to cheer and console his true but doubting people—not in all its splendor indeed, for that would destroy, but in faint flashes strong enough to attract, yet weak enough to cause cavilers to sneer and deride, until the time when sin shall forever end, and sinners shall be destroyed.

Thus have I redeemed my promise, and shown the design of the creation of the Universe as it is. Now, thirdly and lastly, from the wants of those in the external. In discussing this topic some of the wants of man have been stated, therefore there is not much which need be said here. Nevertheless there are a few things of importance to look at under this head; and first, man is not a being to be satisfied with anything short of infinity; and, although he never can reach this point, yet he needs the stimulant of that infinity to nerve him for the trials and duties by which he is surrounded. Secondly: He has the love of goodness implanted in his nature; and however much he may sin, that love is never quite extinguished; therefore the longing after something better and more durable than anything which he finds here below. Thirdly: From his constitution he is subject peculiarly to pain and sickness, which often makes his existence here a curse to him; hence the hope of something after he shall have laid off this body is absolutely necessary to sustain him. For these reasons the Spirit-world is now opening to him. Proof upon proof is being given that there is another and a better life in store for the obedient and truthful, beyond the grave. While this is so, the fact is no less true, that there is a place of punishment for the hardened disobedient when they shall have passed away; for sin must be punished, and the time for doing it in this world is growing very short. Still sinners live on as in the time of Noah, refusing to notice the signs of the coming tempest until it is too late; and then, like the antedeluvians, they will be cut off and never return until all sin shall be purged away in endless fires in Hades. Be therefore faithful to your high privileges, and seek the Lord while he may be found lest you also perish. JAS. A. CLEVELAND.

Sun and Moon—A Fable.

Translated from the German of Herder.

BY M. H.

From the council of the Eternal One, proceeded his creative voice: "Two lights shall shine in the firmament of Heaven, as Rulers of the Earth, and to adjust the seasons in their rolling flight."

He spake; and it was done. Up rose the sun, the first light—as a bridegroom in the morning, going forth from her chamber—as a Hero rejoicing over his triumphant career, so he stood in the Heavens, clothed in God's own light. A crown of many colors floated around his head, and the Earth exulted to see itself become fragrant with plants and beautiful with flowers. The other light beheld him with envy, and immediately comprehended that she could not excel in splendor that Glorious One. And thus she murmured to herself: "Why should there be two Princes on one throne? Why must I be the second, and not the first?" And suddenly, as she was absorbed with her grief, her beautiful light vanished away in the air, and left her standing, a spectacle among the stars. Of a ghostly pallor, like one dead, stood Luna, there put to shame before all the host of Heaven; and she wept, saying: "Have mercy upon me, Father of Spirits, have mercy on me!"

Then God's angel stood up in the darkness, and uttered the decree of the Most Holy: "Unfortunate one! as thou hast envied the light of the Sun, so in future thou shalt shine only by his light; and when every one who liveth upon yonder Earth is quietly asleep, then shalt thou stand forth, half or entirely obscured, as thou now art. But child of Error! weep not; the All-merciful One has seen thy folly, and has converted it into good. Go!" saith he, "and speak thus to the Penitent. She, too, shall shine forth in the splendor of a Queen, and her penitential tears shall be a balsam to revive and invigorate whatever languishes and becomes exhausted by the heat of the sun."

The Moon was comforted; and behold there floated around her a new light, in which she shone out in splendor once more. At that time she entered upon that quiet course of her's, in which she still moves along, as Queen of Night, and as the Conductress of the stars. Bewailing her own faults, she sympathizes with every tear, and seeks for the miserable, only to revive and to comfort them.

HEALTH.

FROM A SPIRIT, THROUGH HARRIET PORTER.

There must be a cause for every disease and ill that afflicts mankind, which cause is, at least, permitted to operate by our Creator, if not actually designed as a punishment, for disobeying some law or laws. When man finds out the means for mitigating or removing any of these causes, and their painful effects, he should conclude those means must have been created, with all their healing properties and life-giving principles, by the same Divine Being; for though man may discover and apply laws and things, he can not create them. Is it not then absurd, as well as impious, to say doing these things is not pleasing to God, if we admit that he desires man to live and be healthy. If you duly develop the whole man, by a constant exercise of the intellectual, moral, and spiritual powers, keeping the animal feeling and passions under the control and guidance of those higher faculties, you do well.

SPIRITUAL TELEGRAPH.

NEW-YORK, SATURDAY, FEBRUARY 12, 1853.

BRITTAN AND RICHMOND'S DISCUSSION.

QUESTION—Do those who have departed this life still continue to hold intercourse with those who yet remain on earth?

NUMBER FIVE.

MYSTERIOUS MOVEMENTS OF PONDERABLE BODIES.

Among the modern mysteries nothing has excited greater surprise than the strange and startling phenomena of which I propose to treat in this connection. With all our pretended reliance on Spiritual realities, few among us were prepared to entertain the subject in a becoming manner. True, all had read of the ancient marvels and many had professed to believe. The sacred legends of the Hebrews had been subjects of familiar contemplation from early childhood, and for eighteen centuries theologians had labored to propagate a religion for which they claimed the sanction of invisible Powers. From the world's high places they had pointed to the Orient as the scene of oracular communication and miracle, but, as the oriental mysteries faded in the distance of time, faith became cold, and formal, and powerless. The ability of spirits to manifest their presence, in any tangible manner, came to be treated as a false pretense, or a mere fancy engendered by disease. Such, in brief, was the state of the public mind when, suddenly, PONDERABLE BODIES BEGAN TO MOVE *in violation of known physical laws, and in obedience to the dicta of some hidden intelligence.*

The phenomena soon became frequent, powerful, and exceedingly diversified. A mysterious presence appeared to hold, in subjection to its will, the great forces of Nature. What philosophers termed *inertia* no longer opposed a successful resistance to the motion of ponderable objects Gross matter seemed at once inspired with a disposition to overcome its former indolent habits. Apparently restless and impatient, it suddenly broke over all restraints and exhibited a strange conformity to the powers of life and thought. For thousands of years all forms of matter, the specific gravity of which is greater than air, had tended downward to the center of the earth. The law was universal and undeviating in its operation. The few apparent exceptions recorded in the Scriptures were at once ascribed to the special interposition of Omnipotence, while all similar facts, of more recent occurrence, were boldly denied. But at length a power, superior to the forces usually operative in matter, was disclosed in every direction, and those who denied the agency of spirits in its wonderful revelations, were left to infer that the laws of Nature had been revised to suit the times, or that they might be *suspended* in the most capricious manner, and on the most trivial occasions. To the mind of the spiritual philosopher all appeared orderly as before. The original laws of matter, indestructible as the elements they govern, were seen to be in full force, while their action, with respect to particular objects, was neutralized by the direct agency and superior power of an unseen intelligence. In all this the Divine order of the Universe is observed and the grand harmony is unbroken, for, from the beginning, the highest natures have been endowed with the most God-like capabilities.

The facts in this department are numerous, but for obvious reasons I can only present a few examples. In the sixth chapter of the Second Book of Kings it is written that, 'The sons of the prophets were employed in cutting timber near the Jordan, and as one was felling a beam, the axhead fell into the water; and he cried, Alas, Master! for it was borrowed. And the man of God said, Where fell it? And he showed him the place. And he [Elisha] cut down a stick and cast it into the water, and *the iron did swim.*' It is not to be supposed that the relative weight of iron and water was changed to produce this phenomenon. The two substances remained precisely the same, in their constituent elements and comparative density, and the laws of Nature were, strictly speaking, no more violated than they are when a spirit *in the form* raises a ponderable object from the ground. That spiritual agency was employed, to support the iron on the surface of the water, I conceive to be quite possible. If in your opinion the cause of this singular effect consisted in a rarefaction of the od-force of the ax, will you enlighten our theologians on this subject, and hereafter give *Elisha*, instead of the Baron, the credit of discovering *od*?

In the fifth chapter of the Acts of the Apostles, we have an account of a remarkable demonstration of spiritual power in the development of a physical effect. The apostles were preaching the gospel of Spiritualism, "healing the sick," and delivering those who "were vexed with unclean spirits." There were, at that time, as there are now, among the media many who were troubled with *disorderly manifestations*, and the Apostles were accustomed to relieve such persons from the influence of the ignorant spirits who controled them. But the high priest and Sadducees being materialists did not believe in this spiritual jugglery, and filled with indignation, 'they cast the apostles into the common prison.' "But the angel of the Lord by night opened the prison-doors and brought them forth."

Remarkable manifestations of spiritual power, as illustrated in the mysterious movements of ponderable bodies, are said to have occurred at the sepulcher of Jesus, and are thus described by Matthew (chapter xxviii): "And, behold, there was a great earthquake; for the angel of the Lord descended from heaven and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow." Mark, in his description of the spirit that rolled the rock away from the door, says that, those who entered the sepulcher "saw *a young man* sitting on the right side, clothed in a long white garment.—(Chapter xvi.)

In the eighth chapter of the Acts of the Apostles we have an account of the wonderful experience of Philip. The Cesarean deacon was commanded by a spirit to go to Gaza, a city of great antiquity and important withal, it being one of the frontier defenses against Egypt. Philip went on his way, and it happened that, he met a subject of Ethiopia whom he instructed in the prophetic writings and soon converted to the spiritual religion of Jesus. Finding a convenient place at or near Gaza, Philip baptized the new convert, and the account states that, as they came up out of the water. Philip was *spirited away* and was not seen again until he appeared at Azotus, situated, according to theological writers, *about thirty miles from the place where he disappeared!*

I observe that you undertake to explain how the eagle rises into the upper air: by the exercise of his will "*he rarefies the od-force of his body.*" *Formerly*, if I mistake not, birds were enabled to rise because the air would not give way with the same rapidity of motion that it was struck by their pinions. Thus the resistance of the atmosphere to the downward movement of the wings disclosed the whole secret, and the power of the eagle was seen to depend on the strength of the *pectoral muscles*, instead of the '*rarefied od-force.*' It matters not when the improved mode of flying was adopted, but if you admit the implied fact that Philip was transported bodily from Gaza to Azotus, in the manner indicated, I should like to know whether you apply your philosophy to his case. Did Philip accomplish the feat by rarefying the od, or, was he removed, as the account states, by a spirit?

Kerner, in his "Revelations concerning the inner life of Man," relates a number of facts illustrative of this phase of the manifestations. Several of these are so well adapted to my purpose that I must not omit to introduce them at this stage of the investigation:

"Andrew Mollers mentions a woman, who lived in 1620, who, being in a magnetic state, rose suddenly from the bed into the air, in the presence of many persons, and hovered several yards above it, as if she would have flown out of the window. The assistants called upon God, and forced her down again. Privy Counsellor Horst speaks of a man in the same condition, who, in the presence of many respectable witnesses, ascended into the air and hovered over the heads of the people present, so that they ran underneath him, in order to defend him from injury should he fall."

In the account of the strange phenomena observed at the tomb of the Abbé Paris, in 1724, it is alleged that not less than *twenty persons*, whose united weight could not have been less than *one ton*, were permitted to stand on a plank which was resting on the body of a sick person; and that some mysterious power was exerted in the opposite direction, to such a degree that the parties who were subjected to this severe experiment experienced no pain or injury from the pressure.

It is said that Peter of Alcantara, a religious enthusiast who subjected himself to severe mortifications, was often surrounded with a strong light, and was *raised in the air*, and sustained without any visible support. St. Theresa also, seems to have been subject to similar experiences. It is related that on one occasion, and in presence of a great number of witnesses, she was raised by some invisible power and *was carried bodily "over the grate of the door."**

Those who deem it wiser to doubt than to believe, have been accustomed to reject these and all similar facts as monkish fables, and even now they are regarded by many as the dreams of enthusiasts. However, they do not appear, in the light of the present, as at all improbable. Indeed, separation from the world and the severe discipline of a monastic life, was by no means unlikely to render the individual eminently susceptible to spiritual influence. The lives of the saints and martyrs furnish many similar phenomena, and that they were often media, for various forms of spiritual manifestation, is demonstrated by the undeniable facts of their experience.

Kerner, in narrating the strange phenomena of which the Seeress of Prevorst (while under spiritual influence) was the medium, says, "When she was placed in a bath . . . . her limbs, breast, and the lower part of her person . . . . involuntarily emerged from the water. Her attendants used every effort to submerge her body, but she could not be kept down; and had she at these times been thrown into a river, she would no more have sunk than a cork."

Now if you resort to your old assumption that, this tendency of the body to rise above the water was caused by the rarefaction of the od-force, I desire you to answer the following interrogatories:

1. Is it not true that the agent referred to is so rarefied at all times as to be inconceivably lighter than water or air? 2. Can any one, by an act of volition, render this agent more ethereal than it is by nature, any more than he can vaporize his blood by an effort of the will? 3. Would it not rather be necessary to rarefy the osseous and fibrous system, in order to diminish the specific gravity of the whole? 4. Is there any evidence that such a sublimation, of the grosser elements of the body, ever occurs? 6. Will you elucidate the *modus operandi* whereby a man in the flesh may make himself so light that he can go up at pleasure, and have the kindness to state whether the translation of *Enoch* occurred agreeably to your peculiar mode? 6. Were Christ and Peter sustained on the surface of the water in accordance with your theory? And did the doubts in Peter's mind have the effect to *condense* the od in his body? As you are inclined to fear that I may "dodge" the issue, you will, I trust, be careful that your example shall not contribute to realize your apprehension.

We are now almost daily called to witness facts which seem to warrant the presumption that gravitation and inertia are but inferior and involuntary natural forces, which in their action on particular objects, may be greatly transcended by the voluntary and higher agency of mind, so frequently and powerfully do ponderable objects move when no physical instrumentalities are employed, and the human senses can detect no cause of motion.

The following statement, which was furnished for publication in the last volume of the SHEKINAH, may be appropriately introduced in this connection:

"This may certify that, on the 28th day of February, 1852, while the undersigned were assembled at the residence of Mr. Rufus Elmer, Springfield, Mass., for the purpose of making critical experiments in the so-called spiritual manifestations, the following, among other remarkable demonstrations of power, occurred in a room thoroughly illuminated. The table, around which we were seated, was moved by an invisible and unknown agency, with such irresistable force that no one in the circle could hold it. Two men—standing on opposite sides and grasping it at the same time, and in such a manner as to have the greatest possible advantage—could not, by the utmost exercise of their powers, restrain its motion. In spite of their exertions the table was moved from one to three feet. Mr. Elmer inquired if the Spirits could disengage or relax the hold of Mr. Henry Foulds; when suddenly—and in a manner wholly unaccountable to us—Mr. Foulds was seated on the floor at a distance of several feet from the table, having been moved so gently, and yet so instantaneously, as scarcely to be conscious of the fact. It was proposed to further test this invisible power, and accordingly five men, whose united weight was *eight hundred and fifty-five pounds* stood on a table (without castors) and the said table, while the men were so situated, was repeatedly moved a distance of from four to eight inches. The undersigned further say that they were not conscious of exerting any power of will at the time, or during any part of the exhibition; on the contrary they are quite sure that the exercise of the will is always an impediment to such manifestations.

At the close of these experiments it was perceived, on lifting one end of the table, that its weight would increase or diminish, in accordance with our request. Apprehending that the supposed difference might be justly attributable to fancy, or to some unconscious variation in the manner of applying the motive power, it was proposed to settle the question by weighing the end of the table. This was fairly tested to the entire satisfaction of all present. The Spirits were then requested to apply the invisible power. The balance was now applied in precisely the same manner as before, when the weight was found to have been suddenly increased from six to twelve pounds, varying as the mysterious force was increased or diminished, so that it now required a force of from twenty-five to thirty-one pounds to seperate the legs of the table from the floor. Daniel D. Hume was the medium on this occasion, and it is worthy of remark that during the performance of the last experiment, he was out of the room and in the second story of the house, while the experiment was conducted in the back parlor below.

The undersigned are ready and willing, if required, to make oath to the entire correctness of the foregoing statement."

The original paper was signed by John D. Lord, Rufus Elmer, and nine others, citizens of Springfield, Mass.

The writer was personally present and witnessed the phenomena described in the preceding statement. The peculiar mode, adapted to test the presence of a foreign intelligent influence, varies the form of experiment and renders it more than ordinarily interesting. Nothing within the whole range of scientific research and discovery was ever more clearly demonstrated than the fact that, the weight of the table was increased and diminished, in rapid alternation, by some intelligence wholly foreign to the company. Though the medium, through whom the results were supposed to be obtained, was not in the apartment at the time, the invisible power responded instantly, and in the peculiar manner described in the concluding part of the statement, to as many persons as thought proper to repeat the experiment, and the response, came as promptly when the requests were mentally entertained as when they were orally expressed.

There is but one earthly hypothesis to which you can possibly resort in a case of this nature, and that is one with which you are already familiar. If, as usual, you assume that the experimenter, or some other person, controled the result, by virtue of the alleged capacity of mortals to govern some imponderable element wherewith the table may be pervaded, I must emphatically deny the assumption, and call on you to put your philosophy to the test of a practical experiment. It must be obvious that, if the results were obtained by the action of minds in the body on electricity, od-force, or any other potential agent, the same or similar results may be produced, with occasional exceptions, at pleasure. If the necessary parties and conditions *are all within this sphere, arrange them and give us the experiment.* I am disposed to be liberal in this matter. *I will allow you three months' time, and the concentrated will of one thousand persons, to accomplish the experiment.* If you succeed, and the mysterious power does not thereupon claim to be SPIRITUAL, I will yield the point and vindicate your system, *if* I can comprehend its endless involutions.

As I can not finish, within the allotted limits, what I have to say of the mysterious movements of ponderable bodies, I will here suspend my observations. Yours truly,

S. B. BRITTAN.

* See life of St. Theresa.

POSITION OF CHRIST IN THE UNIVERSE.

The subject here designated has already been discussed at some length, by several of our correspondents. Up to this time, the advocates of the absolute Divinity of Christ have enjoyed 'the larger liberty' Dr. Orton, in his last article, presented this view of the subject with no little force and ability, at the same time we deem his reasoning, in some respects, to be fundamentally unsound. Dr. Corey writes intelligently, but has occupied less space. In the present number we publish a brief but interesting digest of the Scripture evidence, designed to illustrate the humanitarian idea; and here we should *prefer* to rest the whole subject. While we are disposed to permit, and to invite, a free discussion of all questions of interest to our readers—so far as this is compatible with our circumscribed limits and general design—it does not precisely accord with the cardinal objects of the TELEGRAPH to dogmatize on questions of this nature, it being rather our purpose to illustrate the ultra-mundane relations of mankind, by *a presentation of the facts, and a discussion of the laws, of Spiritual intercourse.* While we have no disposition to be unyielding in the matter, we must frankly say that, in the absence of any *new light*, a further discussion of the old theological issues is not particularly desirable.

Our own idea—the only thought we care to mention—may be very briefly expressed. Without sanctioning any personal application of the remark to any of our esteemed correspondents, who have already communicated their respective views, we may venture to suggest that, the true position of Christ in the Universe, where he should be more cordially entertained and devoutly respected, is in the prevailing temper and practical life of those who profess to reverence his name and example.

ELECTRICAL ECCENTRICITY.

A much esteemed friend in Providence, R. I., writes us that, 'many of the most fashionable and worldly people in that city are becoming greatly interested in what are termed the electrical experiments. Tables are made expressly for the purpose of twirling round to the infinite delight and astonishment of the parties engaged. This new amusement has superceded waltzing and card-playing."

If the people are only half as sensible as they are fashionable, it may occur to them that,

electricity was never known to act in this eccentric manner before, and that this fact affords the strongest presumptive evidence that *it does not act so now*, and hence that the tables must be actuated by some other power.

Why the Paper Stops.

We are now daily receiving letters of inquiry from persons who do not receive the TELEGRAPH, nearly all of whom may be answered thus: YOUR SUBSCRIPTION HAS EXPIRED. All who subscribed for six or eight months, and have not renewed, do not receive the paper for the reason that we do not send it. *We invariably discontinue the paper when the time expires for which payment is made.* A little attention to this rule will save some trouble and postage. We solicit from our friends a continuance of their patronage, and trust that our efforts may merit this mark of their favor.

"The Seeress of Prevorst."

We have just purchased, from the Messrs. Harper, the stereotype plates of this work, and have issued a new edition, which is now ready for delivery. Very few of our Spiritual friends, compared with the great number who peruse the TELEGRAPH, have ever read these "Revelations from the inner life of Man, by Kerner;" and yet it will be found one of the most entertaining books to the great body of Spiritualists. We can confidently assure our patrons that they will find the work of great interest. Price, thirty-eight cents; postage, six cents.

COMMON SENSE.

The following judicious and excellent remarks are from the editorial columns of the *New Bedford Mercury*. When the secular press generally exhibits the same intelligence and candor—if indeed we may hope for such a consummation—we shall venture to publish the advent of the millennium.—[ED.

"No man of tolerable sense will reject a thing as untrue, merely because it is strange, or apparently without use. *Per se* a spiritual manifestation is not an absurdity, unless all the supernatural occurrences in the history of the world are absurdities. Nor is a professed mystery absurd simply because it seems to answer no good purpose, or because it makes use of agents apparently unsuited for the awful office to which they lay claim. It is not for us to determine what is the proper form or who the proper subject of these manifestations. There seems to the irreverent a vast amount of useless machinery in the performance of the most accredited and accepted of the supernatural marvels. Means seem to them unadapted to ends, and ends to means. The unbeliever might turn into ridicule many of the miracles performed in behalf of the Jews before Christ's time, and perhaps puzzle us to explain why such circuitious paths should have been adopted to attain by supernatural means a point to which Almighty power might have stridden in an instant. So with persons. The last person, one might imagine, who should prove the Savior of the world, would be a young carpenter of Judea, himself one of the despised race inhabiting that country. That he should live to the age of thirty almost unknown, and then in three years promulgate doctrines to rule the world; that he should seal these doctrines with his blood and bequeath the infamous cross as the most glorious emblem of religion—who in these days except the disciples would have believed this possible?

Considering that a mere line divides the earth from the Spirit-land, that we cease to breathe and forthwith enter upon another existence; why should it be deemed impossible or ridiculous that a day will come when we shall feel not only that the eye of God is upon us, but that our departed friends are looking with approval on our good deeds, and with sorrow upon our sinful acts, making the interest they feel in us manifest by words and works!

It was once said that if a man really *believed* that he saw a ghost, he would go mad. In these days hundreds of men and women, although *seeing* no ghost, yet believe themselves in direct communication with spirits, and have faith in physical evidences of that strange relation. They believe and are not afraid. If all their notions be false, there is still something gained. A blow is struck at the great enemy of man's repose—FEAR; that fear which has been generated by superstition, and kept alive by tradition and education; that fear of the unearthly which ought long since to have been overcome; that awful haunting, harrowing, undefinable fear, which visits the bedsides of thousands during the night-watches. Man will never be happy, never be truly emancipated and free, until he lives in harmony with all that surrounds him in this life, and all that shall surround him in the world to come. There should be no such word as supernatural, no strange fear at anything we see, know or fancy. Especially should the fear of death be conquered, and our thought ascend to the Spirit-land as cheerfully as they dwell upon the topics of the day.

We have said these alleged "manifestations" are not to be taken as false merely because they are strange or apparently without use, but we would advise no one to give in to the new mystics unless he has a little conversation on his own account with the spirits themselves, under circumstances admitting of no possible trickery, imposture, or hallucination."

Mesmerized Mediums.

This is to us a new class of mediums with which we have not as yet been favored. True, we have quite a variety, but we should be very happy to learn something in regard to their peculiar characteristics. Possibly, allusion may be made to some person, whereby the inquirers of this city might be profited. At present, we know of no medium who is susceptible to psychological influence; but we do know that most, if not all, mediums in this city are not subject to the will of operators, if they inform us correctly.

On one occasion, several weeks since, we attended a circle in this city, at which some half-dozen persons were moved contrary to their wish, and in opposition to the will of the whole circle We are quite sure that not a person in the meeting sympathized in the exercises, and nearly all manifested uneasiness to see the movement of their hands in almost all possible directions, and with great force. It was subsequently remarked, by one person, that they were psychologized. Not being a student in that school, we should like to know the operator. Evidently, the circle did not induce the strange motions; for it unanimously opposed the movements. The will of the circle was in another direction. Was it some outsider? When that outsider is named, and proves his ability to do such things, we will believe; but do not ask us to take the unproved and unprovable affirmation of a guessing mind, to gratify the self-esteem of such profound nonsense. VERITAS.

ROCHESTER, Jan. 22, 1853.

NEW-YORK CONFERENCE.

FOR THE INVESTIGATION OF SPIRITUAL PHENOMENA

[WEEKLY REPORT.]

FRIDAY EVENING, Jan. 21, 1853.

Several strangers being present, Mr. Partridge remarked somewhat at length on the origin and object of these Conferences. The fact of their presence indicated a widening interest in the subject of Spiritualism, which he hailed as a happy prophecy of the future. The facts, if they were what we claim, are worthy the deepest attention of all thinking men. If the future of a life in the body is of interest, these facts disclose an eternity of life for all men—they reveal to us not the *hope* merely, which was all we had before, but the thing itself, and they are to be prized accordingly. The new revealments are to the living as much above all other discoveries and revelations of truth, as the highest realization of a fact is above the hope of it.

Many facts were stated by different persons, illustrative of the power of mind over the material obstacles which usually obstruct its perceptions of distant objects and conditions. Among others

Mr. Fishbough stated that, in the spring of 1848, while his mind was occupied to some extent with French politics, he distinctly saw a street in Paris, and an attempted revolt from the provisional government, which took place on the 16th of April, in that year. He asserts that the sight was as perfect as if he had been there in person. His clear-seeing was on the morning of the 19th, three days after the revolt. The full particulars of which were confirmed by the next arrival from Europe.

The following communication, omitted in the report of last week's proceedings, was given through the rappings on the 8th of January instant, E. P. Fowler, medium:

"The potency of the will corresponds to the strength of the love of orderly uses. Admitting that the foregoing proposition be true, how would one having the qualities ascribed to the fictitious personage known as Satan, (and by an hundred other names,) cope with a Being of infinite goodness?"

Many facts were stated by Mr. Partridge and others, some of which are withheld by request, the narrators not feeling at liberty to give them publicity.

Adjourned. R. T. HALLOCK, Sec'y.

The Crown of the Aged;

Translated from the German of Herder.

BY M. H.

Why should not man honor him whom the Creator honors? Upon the head of the wise and virtuous gray hairs are a crown of glory. Three men who had become old and gray-headed, made a feast, and called their children together to partake of it. The first who was a pastor and an instructor, spake thus: "I never minded, when I was going to teach, the length of the way; neither did I trample haughtily upon the heads of my pupils; and never did I raise my hands in blessing, without a corresponding feeling at my heart—and I praise God for these things, now that I am old."

The second, who was a merchant, said: "I have never laid in wait for my neighbor, to harm him; neither have I cursed him upon my bed; and, according to my ability, I have given gladly to the poor; and for these things has God given me long life."

The third, a judge among the people, said: "I have never taken a bribe, nor insisted obstinately upon my own opinion; and in the most difficult cases, I have invariably sought, in the first place, to arrive at a just judgment; for these reasons has God blessed my old age."

Then their sons and their nephews drew near to them, and kissed their hands, and crowned them with flowers. And their fathers blessed them, and said: "As is your youth, so shall be your old age. May your children be to you what ours are to us, and your old age shall be as a blooming crown of roses."

Old age is a beautiful crown; but it is only found in the way of Temperance, Righteousness, and Wisdom.

From Tennessee.

Extract from a letter dated January 18, 1853:

MR. PARTRIDGE: The spirit of my wife's mother, who has been dead twenty years, identified herself to her daughter by the following test, which was wholly unknown to the medium and to myself. The spirit wrote through her as follows:

"Well do I remember the last time you and Susan were to see me. I died with pneumonia and pleurisy. I departed in hope of a better world, which I have realized to my satisfaction. I remember how mournful you looked when you come and found me gone; and Susan took up my hands and pressed them to her lips. The spirit had left the clay, but I knew it all. How foolish it looks to view the scene immediately after death—our friends weeping around us, while they should be rejoicing, when we are so happy.

AILCY KYLE."

P. S.—The rappings have broken out in Williamsporte, Tenn.; also in Marshall City, Miss., and several other places. While writing this letter we had the rappings, and the table is rocked to and fro and nearly turned over. The work still goes on.

Yours, S. D. PAGE.

☞ Down through all the subordinate gradations of being, the human mind is enabled to pursue the chain that connects it with the realm of materiality; and here it has lived and labored for centuries, until the relations of the soul to superior existences—relations not less intimate than those which unite us to all terrestrial creations—have been vailed and forgotten.

S. B. B.

REPLY TO PROF. BRITTAN.

NUMBER TWO.

DEAR SIR: Before proceeding to the explanation of facts in your second letter, I must put you back on the *point* you have *assumed*, i. e., that spirits are back here. My second point against such a supposition is, that spirits being *disembodied persons*, and having a transcript of all the bodily organs, the lungs must come into consideration. All our knowledge of *man*, at least, shows that the atmosphere is essential to his existence—he must *breathe*—and the chemical changes produced in the blood is well known—that a constant renovation, or *calorification*, of the blood is indispensable to animal life. The whole phenomenon of life seems to be chemical—and all our food undergoes the action of chemical agents before it can be appropriated to the work of nourishment. The question is often asked, What do *spirits live on!* what do they eat? Analogy teaches me that they live on the *atmosphere*, found in their *particalar locality*, and it would be more abominable to suppose that spirits could breathe our atmosphere than to suppose that we could breathe in *salt water*. Mahomet makes his bad followers in the spirit-state swallow boiling water, filled with thistles and briars. Another system, makes lost spirits breathe the fumes of brimstone—and you at once say that such opinions violate all analogy, and all known laws of animal life; but it is not half so ridiculous as the opinion that *spirit-beings*, with *imponderable bodies*—with brain, nerves and lungs—could enter our *atmosphere*, and *breathe a medium or matter vastly more dense than their own bodies*. Get that idea clearly before your mind, and then try to "*imagine*" how supremely repugnant to common sense such an opinion must be.

In your opening 'preliminaries' you give great *weight* to the fact that all the *responses* assert, that this *unseen agency* is spirits. Insane people, in a multitude of instances, affirm that they are harassed by *spirits*. This fact constitutes one strong identity between them and the medium state—they often get it into their heads that they are God, or Christ, or the Holy Ghost. Suppose one half of community in the same mood, and ask them who they are—the *response* is always the some—"I am God, or Christ"—how much would it *prove* as to who they were? Apply your reasoning to *sects*, and you would prove them all to be taught of God, and founded on the Bible.

These mediums profess to be *unconscious* and involuntary as to the *source* of their acts, and in this case they *reflect* the *existing impression*, that *spirits are the cause*. One medium wrote out in my presence that it was *electricity*. She asked *electricity* to rap, and it responded. Many have received responses from dogs. Ahies Cowles, in Austinburgh, called up the ghost of a horse—"old Pomp."—and he *tramped* like a horse on the table. The sounds followed the *impression*. The spirit of a dog *scratched* in the same way.

I must invite attention to the *law* of *en rapport* between mind and mind, in the magnetic state. It is admitted on all hands that such a state exists; but I will give a few examples to illustrate it. We can not understand these *sounds* and *sights* without it, and as the sounds, sights, and writings, all follow the law of *mental reflection*—and the *reflected image* often corresponds to other minds than the medium or *ghost-seer*—both must be noticed together. In mesmerism this law is apparent.

In Deluze, I find this fact: A subject, in Connecticut, in the mesmeric mood, was put in *rapport* with a gentleman to *visit* his *parlor*. She described an old harp in a *particular place* in the *room*, covered with green baize. She described things accurately, as the gentleman affirmed; but on going home, he found that on the day *previous* to the visit of the subject, the harp had been removed to another room! She *saw* the harp in the place it occupied *in his mind*, and *not* where it really *was* the night of her visit. She evidently took the description from *his mind*. The idea that mesmeric persons visit *in spirit* distant places, is all fallacy. Take one set of facts. Such persons are often consulted about money lost or stolen. You bury or hide money, or property, and then consult them—they will in many cases tell where it is; but ask them of Kidd's money, and they always fail—or of stolen property, and they always fail, unless you have a *suspicion* that guides them. They *consult the mind* of the *inquirer*. Upham's lectures on Witchcraft relates that a little girl, reputed a witch, in the care of Dr. Cotton Mather, would, when he repeated Hebrew, instantly tell the *meaning;* when he repeated Latin, she instantly told the meaning; when he repeated Greek, she instantly told the meaning; when he spoke Indian, she *professed* not to know what it meant. The Doctor believing her fully under the Devil's control, *inferred* that his long-tailed majesty was a good Hebrew, Greek and Latin scholar, but did not understand Indian. The fact proves beyond cavil a power in the human mind of a singular character. This child in Cotton Mather's possession, in her peculiar state, apparently translated the sounds. The mind of the child was so perfectly *en rapport* with Mather's, that she *took the import* of Hebrew and Greek from *his mind* by the sounds being pronounced on her ear.

Your own experiments in psychology, with many others, proves a connection between mind and mind at a great *distance*. I have impressed a mind 200 miles distant and received an exact response, both in *fact* and *time*. In *periods* of great *mental* activity in the human mind this is often observed. When steam was under investigation in this country, minds in Europe were on the same track. So of electricity, and so at the present hour. Who does not see a *simultaneous* tendency in minds in the *same direction*? As this law of *en rapport* will find constant elucidation as I proceed, I leave it.

Now for your *sounds*. This law of *mental reflection* acts alike through all the organs of sense—the tongue, nose, eye, ear, and hand, receive alike its *inner* impulse. Taste is reflected in the mesmeric state—the taste is governed by the *sound* that strikes the ear. Smell is often affected in the same way. Frequent mention of the fact occurs in witch trials. The *impression* in the mind always was in those cases, that it was the Devil, and being a large dealer in *brimstone*, he frequently left behind him at his departure a *corresponding* smell. Luther was greatly annoyed by the Devil; he was always before his imagination—slept between him and his wife (double consciousness)—and annoyed him by *sounds* at night. What were the sounds? When confined in the castle of Wartburgh, he says they brought him hazel-nuts and put them in a box, and he used to crack and eat of them—and he continues in his "Table Talk": "My gentleman, the devil, came in the night and got the nuts out of the box and *cracked them against* the bed-posts—making a great *noise* and *rumbling* about my bed. When I began to slumber he kept a *racket* and *rumbling* of barrels on the stairs." Luther had a miserable opinion of the Devil, and would at once suspect him of stealing hazel-nuts; but the propriety of keeping such a *spiritual being* on such *corporeal fodder* may well be questioned. The sounds, in part, at least, followed his *impressions*.

The girl, in Cotton Mather's family, "often felt something *go out of her*—which the doctor heard in sounds, like that of a *mouse*." The Salem witches, especially children, often had these *sounds*. They first saw the Devil in the shape of mice around the floor. They would seize them and throw them in the fire, when all in the house could hear the Devil-mice *squeal* while in the embers. None *saw* those *specter-mice* but the *children*, but *all in the house heard them squeal*. His majesty is used to *fire*, and his complaint in such a place was entirely out of character.

Now to understand these facts rightly we must recollect that *everybody*, in that day, believed that Satan could assume the form of *spiders*, *flies*, *mice*, *cats*, *dogs*, *puppies* and *old women*, and indeed there is no shape that the "Old Harry" has not turned into. These children, with this impression in mind in their magnetic moods, saw mice, purely spectral, and this image before the mind's eye, dictated the rest of their acts. They would also, under this belief, "purr like cats, bark like dogs and cluck like hens." Different sounds are seen in the legend of the "Screeching Woman of Marblehead." The story runs, that a piratical vessel, in the seventeenth century, landed in Marblehead harbor. The men were all gone fishing. The pirates murdered the prisoners on shore, among which was an English lady. The females heard her scream: "O mercy, mercy! Lord Jesus save me!" That *voice* is still heard *almost every year* in *still star-light* or moon-light nights. The sounds are described as "wild, mysterious, superhuman and chilling." The *Marblehead Register*, in 1830, states that persons were living, of unimpeachable character, who have heard these sounds. These sounds follow the *mental impression*, and can only be explained by *mental reflection*. In a cold, star-light night, when the air is magnetic and impresses the brain, the mind falling on these old impressions impels the idea of sound on the *ear*, and that organ receiving most of its impressions from the outer world, hears this *mental voice*, exterior to the body. Dr. Johnson, on entering his college-room, *distinctly heard his mother's voice*—then absent *twenty miles* and in *health*. He was surprised when he found nothing came of it. During Philip's war, in 1675, Simsbury, Conn., was burned. Col. Robe's father was walking, Sunday morning, in the open air, and he *distinctly* heard a *small-arm fired* in the air. His family also heard it, and it was heard south, *fifty miles*. It alarmed all Connecticut. The Governor summoned a council of war at Hartford, and defense was resolved on. The inhabitants of Simsbury fled, men, women and children. *Two days* after, Philip's warriors burned the village. This fact, if we will study it, teaches volumes on the laws of mind.

In this case the law of rapport is plainly seen. All Connecticut was in fear of an attack from the Indians—this is the *image* in the mind. War, guns, and the Savage mind in Massachusetts was concentrated on the Colonists, and on Simsbury in particular, as the result showed. The image *impressed* was death, guns, and powder, and the reflection corresponded. The *report of a gun* was heard for miles around—the reflection followed the image. A fact involving the same law, is published in the TELEGRAPH, No. 27, by J. W. Olcott. He was teaching; his father was sick—thought to be dying—he passed into the *cataleptic state*—was thought to be dead. At this very time his son, some miles distant in his school-house, heard rumbling sounds in another room, and clods falling on a coffin; also at the side of the school-house. The father wished to see the son, and in this state impressed his mind with these *images*—or what closely corresponded to them. The father's mind, in *rapport* with his son's, impressed the image—he heard these mental sounds outside of the school-house. A case recently occurred in France, similar. The man supposed to be dead was carried to his grave, and loud knockings in the coffin stopped his burial. The phenomenon was repeated three times—the man was not buried.

Mr. Olcott reasons logically upon this class of *sounds*. I could swell these examples to a volume, but must turn my attention to your examples of spirit sounds. I am aware that I am plunging into the open, shoreless sea of religious superstition—but I shall not shrink from my *convictions* on this subject. The whole citadel of Ghost-seeing is, in my opinion, founded in ignorance of the laws of our mental organization. The outer world has its laws of reflection, the inner or mental world has also its laws of reflection, and each corresponding to the other. The world of matter reflects its perfect image, unless intervening matter prevents it. The world of mind reflects its own images unless mind-elements, *thoughts*, intervene to prevent it.

The case of Hagar follows the rule I have laid down. Angels at that day were regarded as ministering spirits. The *idea* was impersonated in her mind. Balaam's case follows the same law—he knew he was cruel—the ass smashed his foot, and finally rebuked him. Instead of the angel impressing the animal, the animal evidently impressed the prophet. That was a singular case of *impression* which used the organs of an ass to speak through. Anatomy lies in the way of your conclusion. The *usual kindness* of the beast was what impressed Balaam—the voice spoke in accordance with it.

The images in Elijah's case are not brought out in the narrative, so as to admit of criticism. One would naturally suppose he knew enough to *eat before a journey*, without *spirit*-direction. Job was a profound philosopher, and in his conflict with three perverse friends, those reflections were started in his mind—the idea is impersonated, and reflects its image through the ear. Job was evidently in a dream. Kings often have the same visions that Nebuchadnezzar did—and the *fear* became a reality. The mind seizes on the idea, and responds to itself. If kings in these days should have visions, they would see Kossuth, or I am no prophet. King Saul's case is similar. Samuel spoke the images in the mind of Saul. Saul of Tarsus' mind was constantly harrassed by the inoffensive character of Christ and his followers—the voice spoke in accordance with the impression. He was evidently debating with himself—Now why should I hate Christ? he is innocent—why should I persecute his followers? Paul's conscience, speaking to the Jew, in him said—"Why persecutest thou me?" The voice, as in other cases, was heard—apparently exteriorly.

The image in the mind of Pythagoras was the *reception* he should meet with when he arrived at his destination—his follower with him would naturally be *en rapport*—"all hail" would be the natural *reflection* of his mind. The case of Josephus is different Here a multitude of voices speak. The one concentrated idea on the minds of priest and people was to flee—"begone"—the Romans are upon you. Each priest seemed to reflect a voice. In ghost-seeing, a multitude of persons are seen, in many cases, instead of one.

Swedenborg had surfeited himself—or he was reflecting on diet. His psyohological temperament had all sorts of reflections apparently. Spirits from our moon, seen by him, were *small*—thundered over his head—and were provided with an *air-bag* in the *bowels* to supersede the necessity of an atmosphere, which did not exist, as he believed, on that planet. The spirits from other planets were singular. Some went on their hands and feet, others had half of the face black; all, however, agreed remarkably with Swedenborg in theology. Some came from beyond our solar system, but none informed him of any planet lying beyond Herschell. It would have been a very pretty piece of *confirmation*. I can not comment on all his mental ghost-seeing, as I can not see the vast contents of his mind. His "Earths in the Universe" is filled with these relations—all the spirits *talked* with him. The case of

Grotius and the *Greek work*, and the house falling, is referable to the mood of minds that translated Mather's Greek, embodying his own impressions of the house, or that of some minds in *rapport*.

"John's dead," is referable to the law of *en rapport*. She took it from the minds who possessed the fact. The friends around the *dying bed* often *impress absent* friends.

The case of the poisoned man—by Mrs. Crowe—is easily explained: The prayer was excited by *en rapport* with the mind who received the medicine—his mind was impressed by the medicine itself. Medicines held in the hand in papers, cause vomiting, catharsis, &c. The prayer was a specimen of double consciousness. The man was *impressed* by the *medicine*, "it looked *peculiar*—he took *one-half*."

The sea Captain was impressed by his proximity to the shore—sound of the breakers while asleep—"breakers ahead" would be the natural reflection to a sailor. He was almost asleep—my own ears hear sounds just as I approach *unconsciousness* in sleep—*raps at the door* so loud I often get up and go to the door—I am often aroused in the night—by a messenger—and this is the source of the sounds. These sounds often rouse me instantly to my feet.

The circumstances of Lavater's death, are not sufficiently full to admit of remark.

The boy who abused his mother, is paralleled by Bunyan's case—the voice spoke what had been repeated to him—his father's ghost had evidently been used as a scare-crow.

The minister who was "stopped" by a voice was impressed by surrounding influences—the abyss and the cottagers and his fears quickened his mental movements.

A similar case occurred in Davenport, N. Y. An old lady, who had money, on retiring to bed seemed to hear a voice say, "Don't blow out the candle." It disturbed her; she arose, went to a neighbor's; in the morning she found her house was broken open. In a few nights she was robbed and murdered. The murderer's confession showed him on the night of the *voice* to be prowling about the house waiting for the *light* to be extinguished. Her mind impressed by his—of *danger near*—the *candle*, &c. —safety was the suggestion and the *inverted* reflection as it were—saved her for that time.

These cases compare with the Indian case related above—these facts require study and thought.

Spirit seeing furnishes a far richer field for illustration of the law of *mental reflection*.

Yours truly,

B. W. RICHMOND.

"JESUS CHRIST: HIS POSITION IN THE UNIVERSE."

MR. EDITOR: In the TELEGRAPH of January 1st, a correspondent over the signature of "W." accuses me of making misstatements and "false reasonings," calculated to lead many from the truth, not only of "reason but revelation." I regret to ask space in your valuable pages for a brief reply; but this is a question considered of such fundamental importance I can not refrain from making the request that you will allow it to be fully and fairly discussed. The matter of course is with you.

I can not retract my assertion that, *Jesus never claimed to be God*. To disprove this, "W." quotes various passages from the sayings of Christ, which, to my mind, fall infinitely short of doing it.

1. "Before Abraham was, I am." So was "W."; so was I; so was the forest once, contained in the acorn. So Levi paid tithes "while he was yet in the loins of Abraham." Any person may claim the same antiquity through his ancestry.

2. "If ye had known me, ye should have known my father also." "He that hath seen me, hath seen the Father." "I and my Father are one."

Your correspondent asks, "If Christ claims not to be God in these passages, what does he mean?" I will also ask him what Christ meant—John xvii, 11-22—when he prayed to his Father that his disciples might *be one as he and his Father were one?* "That they may be one in us."

Did he mean that every disciple should be God? Surely no; friend "W." will not claim this! Are these passages not all figurative? "W." employs an agent on a certain mission; his authority is questioned; it is said, "show us 'W.' and it sufficeth." The agent answers, "I and 'W.' are one;" "he that hath seen me, hath seen 'W.'" Again: if Christ was God, why did he pray *to God?* I know it is said this was his humanity. In what did his humanity consist? Simply organized matter—his body; "the body without the spirit is dead." Could the body pray? It must have been his spirit—which "W." says was God. *I must have stronger proof* than this.

"My Father is greater than I," contains no figure, no ambiguity; and being a self-evident truth, can never be weakened in its positive import.

"W." misapprehended my argument in reference to the genealogy. I meant not to say that the apostles *wished* to prove him the son of Joseph, but that the genealogy *does* prove him so. *I said* if he is not the son of Joseph, he can not be proved the son of David, by the genealogy. I am aware the apostles did not claim him to be Joseph's son, but *I do*. Both genealogies terminate in Joseph. Mary is not so much as mentioned in either, except *incidentally as the wife of Joseph*. Where is the slightest proof to be found that Mary belonged to the tribe of Judah. Luke, ii-iv, proves (in addition to the genealogy) that Joseph did, for, being of the house and lineage of David, he had to go to Jerusalem to be taxed.

Again: The two genealogies are very discrepant. Luke makes forty-two generations from David to Joseph, while Matthew gives only twenty-seven—a difference of fifteen generations! One commences with Solomon, the other with his brother Nathan, and follow only in the male line, and yet, (contrary to the assertion of "W.") they are said to meet in the person of Salathiel and his son Zorobabel, and again in Joseph, which is a *natural impossibility*. The son of my son can not be the son of your son, and the further the lineages are pursued, the further will they diverge. Here is some mistake. Let "W." account for it. I confess I can not.

If it be urged that Heli was the father of *Mary* instead of Joseph, I have only to say that, so palpable a blunder indicates anything but infallibility on the part of Luke. If Luke was thus liable to error, can we *positively know* that John, Matthew, or Mark, were less so? Can *such* evidence "impeach the persistence of a universal law"?

Again: Matthew says, "Now all this was done that the prophecy might be fulfilled"—Isaiah vii, 14. Please read the 7th and 8th chapters of Isaiah carefully. This had no more reference to Christ than to you or me. It was a sign given to King Ahaz concerning events then current: yet how often is it quoted as proof of the miraculous incarnation. Matthew made *just this mistake!* What, then, shall we say of *Matthew's* infallibility? Is not this passage the foundation of the notion that Messiah *was to be* born of a virgin? and was it not probably at the bottom of the opinion that he *was* born without a human father? I have no objection to believe this (as I once did) if true; but, as I now understand it, the evidence is certainly not sufficient. Beside, I can see no necessity for it. If the necessity existed on this planet—which is but as a grain of sand on the sea shore—may we not, with equal propriety, suppose that the same necessity would demand that the Infinite Creator should personally visit all the countless millions of orbs that revolve in trackless space and atone for the errors and imperfections of his own creation? (I speak reverently.)

"W." seems to suppose I doubt and limit the power of the Deity, by calling *these things* in question. Not at all. I doubt not the ability of the *Infinite* to do aught that is consistent with the attribute of Wisdom. I hold this truth, however, to be self-evident, that God governs the Universe by general and not by special laws; by law and not by caprice or impulse.

"W." does me injustice by saying I have tried to "cast a slur" on the subject of the "incarnation." By no means. I mean to treat every man's feelings and opinions with kindness and respect, and claim the same for my own. In combating what we suppose to be erroneous doctrines, we must sometimes use those arguments which tend to show their absurdity. This, if done in the spirit of kindness, ought not to offend.

"W." asks if I believe the story of man's creation from the dust of the earth, to be "unnatural and unphilosophical." Certainly I do; and also the creation of the woman from a *rib*, and for the very reason that it *is unphilosophical*, and seems to me absurd.

These imperfect ideas of the Deity and his works were the highest conceptions which an ignorant and rudimental people could entertain, but must we always be chained to these imperfect and groveling channels of thought? Would "W." wish to undeify the Creator by actually having him mold a man of *mud or dust*, as the potter does his wares? If man must be thus made, so must the horse, the crocodile, the snake and the musketo! Which is more worthy of a God, to thus create by manual labor, or to call into being animal and vegetable organisms throughout the Universe by virtue of a law harmoniously adapted to that end? Which most exalts the character of Jehovah?

"In conclusion then, I will give you my idea of 'Christ and his position in the Universe.'" I believe him to be *Man*, and in no sense God, and that no number or combination of numbers of human beings, however perfect or exalted, could approximate toward being "equal with God." Jesus admitted this, when he said "My Father is greater than I."

I believe he was the "son of God." I claim to be a *son of God*, though not equal with Christ in endowments or perfection of character. He said to his disciples, "I go to *my Father and your Father*, to my God and your God." He taught them to pray, saying, "*Our Father*, &c. If God is my Father, *I am the son of God*.

I believe Christ was the Messiah spoken of by "Moses and the prophets." Moses said, "a *prophet* shall the Lord your God raise up *like unto me*." I believe no one ever claimed Moses to have been superhuman, or divine. *Like Moses*, Christ came to teach a "higher law" than the preceding one. *Like Moses*, he was a great mediator, or "medium" between the Spirit-world and the natural. His mission was to teach the law of God, and the brotherhood of man. He came to "save his people from their sins," (not from the consequence of their sins,) by teaching them how to live without sin, by walking in his precepts and following his example. Happy would it have been for the world if men had been half as zealous in imitating Christ, as they have in fighting to make him a God. Let *us* not so learn Christ.

D. CORY, M. D.

WAUKEGAN, Ill., Jan. 8, 1853.

JESUS: HIS POSITION.

I have read the articles which have appeared under the above head with much interest, because I know that this question must soon receive much attention, and be thoroughly investigated; for the human mind is beginning to appreciate its freedom. It can not much longer worship a paradoxical absurdity, simply because it is said to be a *holy mystery*. It demands a reason for its faith.

With a view of adding my mite toward the elucidation of this vexed question, I beg leave in this article to inquire, What position does Jesus claim for himself? On two special occasions, according to the sacred historian, did Jesus' auditors demand a plain avowal of "his position" They inquired, "Who makest thou, thyself?"—(John viii, 53) And then they asked him various questions, with a view of obtaining an explicit answer upon this important point. True, he had told them that he had come to do the will of his Father—that he came from the Father—that he could do nothing of himself—that his works proved him to be of God; but these expressions were not satisfactory to them. They still pressed him with other questions all to the same point. They inquired "How long dost thou make us in doubt? If thou be the Christ, tell us plainly." Jesus answered; "I told ye, but ye believed me not, the works which I do in my father's name they bear witness of me. . . . . I and my Father are one." And the Jews took up stones to stone him for blasphemy, giving him their reason in these memorable words—"because thou, being a man, makest thyself God."—(John x, 33.)

If the account stopped here, we should be compelled to admit that Jesus was publicly charged with "making," or avowing "himself to be god," and that he acknowledged the charge to be true; in other words that he claimed to be God. This, however, is not the case; for Jesus proceeds to show them in what sense he claims to be God. He asks, "Is it not written in your law, ye are Gods? If he called them Gods unto whom the word of God came, (and the Scripture can not be broken), say ye of him whom the Father hath sanctified, and sent into the world thou blasphemest, because I said I am the son of God?"

I think that Jesus nowhere claims to be God so clearly as when he says, "I and my Father are one." This was the strongest and most explicit expression that the Jews, with all their shrewd questions, could get from him; and when he did say so, they felt justified in charging him with blasphemy—justified in charging him with claiming to be God. If he did claim to be God the charge was true, and would not, and could not be denied or evaded. The question was narrowed down to a point, and required a decisive answer.

Did Jesus acknowledge the charge, as he did when charged before Caiaphas with claiming to be "the Christ, the son of God?" No, he asks them, "Is it not written in your law that, those unto whom the word of God comes shall be called Gods? I do not break the scripture, that is, I use the word God, in a scriptural sense, just as David did in the eighty-second Psalm. Why then do ye say that I blaspheme, I by whom the word of God comes, because I said that I am the son of God? Does not your scripture say that such shall be called gods? I do the works of my Father. If I do them not, believe me not." The Jews seemed to be pacified by this explanation; for they did not throw the stones which they had taken up. They clearly understood him to say, "I do not claim to be the creator of the Universe, I only claim to be one through whom the word of God comes; and by your scriptures I am called a god;" He continued, "believe that the Father is in me, and I in the Father." The Jews who, perhaps, were Sadducees and materialists, could not understand how God could be in him, or Jesus in God, thought that this was a reiteration of his supposed claim to be God; therefore they sought again to take him. (See John x.)

Thus we see that when Jesus was urged to the point, he disclaimed being God, except in a scriptural sense, that is, he claimed to be one unto whom the word of God came, one whose meat and drink it was to do the will of his Father, and our Father.

When charged before Caiaphas with claiming to be the Christ the son of God, he did not endeavor to explain it, or to qualify it, but answered frankly, "thou hast said"—thus acknowledging the charge, and claiming to be the "son of God." Let us now inquire what is the scriptural meaning of the phrase, "son of God." Jesus is called the son of God forty-three times, and the "son of man" eighty-four times, while Ezekiel is called by the same appellation ninety times; then the phrase son of man, which he (Jesus) is called twice as often as son of God, bestows no greater distinction upon him than it did upon Ezekiel, who was called by the same phrase oftener than Jesus was.

Prof. Stewart says: (See his letters to Dr. Miller,) "The son of anything, according to Oriental idiom, may be what is closely connected with, dependent on, like it, the consequence of it, worthy of it," &c. He cites a long list of examples, among them the following, "son of valor," "son of thunder," "son of peace," i. e., a peaceable man, "son of man," i. e., man as it is usually applied, but *perhaps* in a sense somewhat diverse in several respects, as applied to our Savior. In the idiom of the New Testament, a latitude is given to the term "son" far greater than in occidental language, and which no one who is not conversant with the Hebrew, can scarcely estimate in an adequate manner.

If what Prof. Stewart says of the Hebrew language is true, then Christ's claims to be the "son of God," necessarily meant no more than what we mean when we call a good man "a child of God," a "man of God," &c., or a warrior, "a man of blood." This view is sustained by the tenth chapter of St. John, where the Jews claim to be sons of God; but Jesus told them that, "whosoever committeth sin, is the servant, or son, of sin. Ye do the deeds of your father. Ye are of your father, the Devil. The lusts of your father will ye do." Thus he called them sons of the Devil, or Evil, because their deeds were evil; and himself the son of God, or Good, because he did the will of his Father in heaven. Thus he teaches that actions are the sons, or offspring of the inward spirit, which prompts or produces them.

If these considerations are admitted, then it would appear that Jesus only claims to be one by whom the word of God came, and a son of God because he did the will of God.

This seems to be the "position which Jesus claims for himself" This is rendered the more apparent by the fact that this phrase is often used in the plural, thus, "sons of God." Hoseah says, i, 10, "ye are the sons of the living God." Why were they the sons of God? because they were his people? was not Jesus preëminently a child of God? why then may he not be consistently called the son of God, as God's other people? St. John says chap. i, 12, that Jesus gave them that believed on him power to become *sons of God*. How? By laying aside their lusts, and becoming spiritual-minded. Paul says, (Romans viii, 14,) "as many as are led by the spirit of God are *sons of God*." Was not Jesus led by the spirit of God? If so, then he was a son of God. Paul exhorts his brethren (Phillippians ii, 15) to be blameless, and harmless, the *sons of God*, &c. From these facts it appears clear to me, that Jesus claimed no more by the phrase, son of God, than a man "whose meat and drink it was to do the will of the Father of his spirit;" one whose organization qualified him to be a medium through whom the word of God came. This position is further strengthened by the fact that Jesus says: "The Father is greater than I, I come not to do my own will, (consequently he was only an agent for another,) but the will of him that sent me." If a Foreign minister at Washington, was to say, "my King is greater than I, I come not to do my own will, but the will of him that sent me;" or even if he was to say "I and my king are one," we should readily understand what he meant by the expression. Why then may we not apply these common sense interpretations to these expressions?

Jesus prays (John xvii; 21-23,) that believers in him may be one, "even as thou, Father, art in me, and I in Thee, that they also may be one in us, I in them and Thou in me, that they may be made perfect in one . . . that they may be one even as we are one." Now, it is clear that if we can understand how Jesus is in his disciples, we shall comprehend how God was in Jesus. Jesus is in them who receive his spirit, and do his will; so likewise was God in Jesus, in proportion as he understood and did the will of his Father. In the same proportion, also, is our Father in us; and in the same ratio are we sons of God.

In conclusion then, I understand that the position which Jesus claimed for himself is, that he was a child of God, whose every thought and effort it was to demonstrate the love of his Father toward his brethren, mankind; and that they, by doing his will, which was God's will, would become godlike, and should be called preëminently the sons of God. If this be the true position of Jesus, then it is one which the intellect approves; and the moral sentiment admires and venerates.

In another article I may examine the position which the so-called evangelical churches claim for Jesus.

Yours in the love of truth,

BERNARD FAUTH.

P. S.—A friend suggests that if spirits recognize our doings on earth, that Jesus probably frowns upon such efforts to rob him of the glory and homage, which willing thousands are paying him by worshiping him as God, even if this view of his position be true; but I think not, for no good man, or elevated spirit, could for a moment desire that homage and worship which belongs alone *to the one, only and true* GOD, the CREATOR OF THE UNIVERSE.

DEATH.

FARMINGTON, Ill., Jan. 10, 1853.

FRIEND BRITTAN:

Dear Sir: Inclosed you will please find an essay on "Death," written by my little daughter's hand, controlled by a spirit, whose name you will see annexed. She is a child but ten years of age, and she writes more or less almost every day. Her hand is moved without volition on her part; and in almost every communication she writes there are words used of which she has no knowledge whatever, as to their signification. There are many other remarkable things connected with her writing that I might mention, if time would permit. I send you this, not because there is anything in it very remarkable, but because it is, perhaps, a tolerably fair specimen of the writing done through her—mostly in poetry. Within the last few weeks she has written some thirty essays on different subjects; and as to style most of them are superior to the one I send you. If you think this worth a place in your excellent paper you may publish it; and I will, if you please, send you more by and by; otherwise you may throw it aside, and do your friend and well-wisher no harm.

Yours respectfully,

J. P. MENDENHALL.

DEATH.

M. A. MENDENHALL, MEDIUM.

A sweet infant lies cradled within
The arms of its mother. How pale his cheek,
And his blue eyes are closed. All safe from sin
He lies there—Oh! why doth the fond mother weep?
Why convulsively clasps she that child to her breast?
As safely it lies, as a bird in its nest.

There has been to that hearth-stone, an unwelcome guest—
White robes were upon him, and flow'rs in his hand;
Yet the mother looked on him, with fear in her breast,
Though with smiles and soft pleadings before her he stands.
Why with tears looks she on him—why that deep sobbing breath?
Why that anguish and wo? 'Tis the Angel of Death!

He has laid his soft hand on that dear cherished one;
And the child lieth still, in the Conqueror's arms—
The cross* on his brow, and the baptism† done—
His eyes closed in sleep, robed in terrible charms—
Yet oh! mother heart-broken, what comfort is given,
Thy beautiful one is God's angel in heaven!

A youth in his glory, lies stretched on his bier;
The flower in its pride is stricken with blight,
The fairest—the brightest—the lov'd one—the dear—
His body is gone to the caverns of night,
A dark cloud is spread o'er the path he would run,
He fainted and fell, ere the race was begun.

The eagle-wing drooped; for the spirit aspiring,
Was too strong for the chords that had bound it to earth;
And the mind that gave glory to all its desiring,
Floated on to the home of its heavenly birth.
Why weep, as the *earth* in the earth ye imprison?
His *soul* is not here. Know ye not *he is risen!*

The man in the pride of his manhood is fallen,
Ye lay down the lifeless, within the dark grave;
One stronger than he, in h s mercy has callen,
And the world in its legions is worthless to save!
Ye hurry the proud form away to its slumber;
But his *mind* shall *progress*—even years without number.

Lies the aged, with snow-covered head, in his coffin,
With Time's marks set thickly all o'er his pale face;
Do ye murmur to see him, his life-mantle doffing?—
Do ye grieve, when ye find him no more in his glace?
What is Death to the aged—the weary—a foe?—
See that smile on his lips; and the answer ye know.

What is Death to the infant?—A messenger sent
From Heaven, in mercy, to call back the child.
What is Death to the youth?—A star that is lent
To guide him safe home, ere his truth is beguiled;
And Death unto manhood?—Grieve not when the stroke
Falls down on the strong man, so worn with his yoke.

Be not held in bondage your life-long, with fear
Of Death, but remember, oh! children of men,
This world is a prelude; the end is not here;
These are but the first links in Eternity's chain!
Live rightly—and calmly thou'lt yield up thy breath
To thy friend—God-commissioned—the *Deliverer*, DEATH.

GOODHUE MARVIN.

*Cross kind of frown or contraction of the brow caused by pain.
†Baptism, death.

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